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The Second Coming of Christ

By Len. G. Broughton

Author: "Revival of a Dead Church,"
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SECOND EDITION.

Dedication.



To an unknown friend who sent me a tract on the "Second Coming of Christ" this volume is dedicated.

THE AUTHOR.



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Contents.



Introduction—By Rev. Julien S. Rodgers.	9
1. The Kingdom	33
2. The Place of the Gospel . . .	47
3. The End of the Age	57
4. The First Advent	63
5. The Advent of the Spirit. . .	69
6. The Office Work of the Spirit	77
7. The Return of Christ	93
8. The Doctrine of the Resurrection	99
9. The Significance of the Resurrection	109
10. The First Resurrection . . .	117
11. The Saints Caught Up . . .	125
12. The Great Tribulation . . .	133
13. The Great Judgment	145

Introduction.

Introduction.

In this day of Bible study, there is no need to defend the teaching of our Lord's personal return to earth and the establishment of His literal kingdom. In the faith of the church, the heart of the believer, and the word of God, the doctrine is well fixed. What is really needed is a wider proclamation of the "blessed hope" (Tit. 2 : 13), on terms within the spiritual and intellectual grasp of all. This book is a contribution to that end.

A glance will show the simple yet comprehensive view. The book opens with "the kingdom" for which the church has been continuously praying since the days of Christ's appearance on earth (Matt. 6 : 10). John the Baptist

Introduction.

was the herald of that kingdom (Matt. 3 : 2), Jesus announced it (Matt. 4 : 17), and the Apostles proclaimed (Matt. 10 : 17), to "the lost sheep of the house of Israel." The world, however, and especially the Jewish portion, was not ready for the king or the kingdom, and both were rejected (Matt. 12). The king went away, and the kingdom was postponed until "the time of restitution of all things" (Acts 1 : 21).

As to the characteristics of the kingdom in the king's absence, we are told in the seven parables of Matthew 13, known as the parables of the kingdom. As to our attitude, we are to pray for the coming of the kingdom (Matt. 6 : 10), and to watch for the return of the coming king. Matt. 24 : 42.

There is no doubt as to the nature of the kingdom that will be

Introduction.

set up when the king returns. It will be literal in every sense. Jere. 3 : 17, Matt. 25 : 31, Luke 45 : 23, Ish. 49 : 6-7.

The relation of the gospel to the coming king and kingdom is plain. Its mission is not to convert the world, as some contend, or "leaven the lump." If so, it must be confessed after a trial of twenty centuries, "the glorious gospel" has signally failed. Jesus said (Matt. 24 : 14), "This gospel of the kingdom shall be preached in all the world for a witness unto all nations." In the light of this authoritative declaration it is still "a glorious gospel," accomplishing right along the mission for which it was intended. The failure is due to the world throughout which it has been, and is still being preached "as a witness." In the parable of the sower (Matt. 13 :

Introduction.

3-8), the sower is all right, and the seed is all right; the trouble is with the ground, three-fourths of which is all wrong (Matt. 13 : 18-24). A clear understanding of this gives us far more confidence in the gospel of the kingdom, and far less confidence in the productive power of the world.

When the gospel of the kingdom "shall be preached in all the world for a witness unto all nations," Jesus said (Matt. 24 : 14), "then shall the end come"; of course He meant the end of this age.

The end of this age, called in the dispensations the "times of the Gentiles" (Luke 21 : 24), will be marked by several important and stupendous events.

Outline 1. The descent of the Lord from heaven.

"For the Lord, Himself, shall descend from heaven with a shout,

with the voice of the archangel and with the trump of God" (1 Thess. 4 : 16).

This is the first phase of what is popularly called "the second coming of Christ." It does not say the Lord will come to earth, but will "descend from heaven." The subsequent verses make it plain why He does not come to earth at this time.

Many are contending to-day, that the second coming of our Lord will be a secret affair, some going so far as to say He has been here in hiding since 1874. I do not think this passage of scripture suggests any secrecy in connection with the event. On the contrary, the "shout of the Lord," the "voice of the archangel" and the "trump of God" will make it a very noisy and spectacular affair.

2. The resurrection of the dead in Christ.

"And the dead in Christ shall rise first" (1 Thess. 4 : 16).

This is called "the first resurrection" (Rev. 20 : 5-6). It is confirmed by Paul (1 Cor. 15 : 52), and by John (Rev. 20 : 5-6). The cases of Lazarus, the widow's son, and others, were simply restorations to life, and are not to be confused with the two resurrections mentioned in John 5 : 29.

This is, peculiarly, the resurrection of "the dead in Christ," and has no reference to the resurrection of "the rest of the dead" which takes place some time afterwards (Rev. 20 : 5).

Paul, in his inspired commentary on 1 Thess. 4 : 16, says (1 Cor. 15 : 52-53), "The dead will be raised incorruptible and immortal." Of course, he refers to the redemption

of the body, which will be accomplished at this time. The spirit is redeemed in life (Jno. 3 : 36), and departs at death to be "with Christ" (Phil. 1 : 23). This occasion, then, will mark the reunion of Spirit and body in the redeemed state, and their presence with the Lord forever. (1 Thess. 4 : 18). Well does John say (Rev. 20 : 6), "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years."

3. The rapture of the living saints.

Then we which are alive and remain shall be caught up together with these in the clouds to meet the Lord in the air (1 Thess. 4 : 16).

The rapture of the living saints will be simultaneous with the resur-

rection of the righteous dead. Paul is particular to say (1 Thess. 4 : 15, A. R. V.) that "we that are alive, that are left unto the coming of the Lord, shall in nowise precede them that are fallen asleep." Both will be translated together, and will meet the descending Lord in the air.

The rapture of the living saints will be preceded by a "change", in their condition (1 Cor. 15 : 51). It will be a change from corruption to incorruption, from mortality to immortality, and will be essential (1 Cor. 15 : 53). In point of time, it will be "in a moment, in the twinkling of an eye, at the last trump" (1 Cor. 15 : 51).

This makes it plain why the Lord does not come to earth at this time. He is met in the air by His raptured and resurrected ones, who henceforth are "ever with the

Introduction.

Lord " (1 Thess. 4 : 17). This is the coming of the bridegroom for the bride (John 14 : 13), and is followed by the marriage of the Lamb (Rev. 19 : 7), and the judgment of works (1 Cor. 3 : 13-15).

It is inspiring to think there will be one generation that will not taste physical death (1 Cor. 15 : 51), but "in a moment, in the twinkling of an 'eye,' will be "changed" and "caught up" to meet the coming and triumphant Lord. The very thought suggests the prayer of the aged Apostle on Patmos : "Even so, come, Lord Jesus" (Rev. 22 : 20). What if we should be that favored generation !

" Oh, joy ! oh, delight ! should we go without
dying,
No sickness, no sadness, no dread and no
crying;
Caught up thro' the clouds with our Lord into
glory,
When Jesus receives His own ! "

4. The great tribulation.

For then shall be great tribulation, such as was not since the beginning of the world to this time; no, nor ever shall be (Matt. 24 : 21). Cp. Dan. 12 : 1.

The taking of the church out of the world will usher in the great tribulation. The two things that will contribute to this are (a) the absence of the Holy Spirit from earth, and (b) the presence of the Devil (Rev. 12 : 12) on earth.

The Devil was first cast out of the Mountain of God (Ezek. 28 : 16) into the air (Eph. 2 : 2). When Jesus comes in the air (1 Thess. 4 : 17) he is cast down to the earth (Rev. 12 : 12). Later, when Jesus comes to earth he is cast out of the earth into the bottomless pit (Rev. 20 : 2-3). Thus, in three stages, He reaches His end.

The presence of the Devil on

Introduction.

earth at this time will be literal and personal. As he was formerly incarnated in Judas (Luke 22 : 3), so will he incarnate himself again in the person of the Antichrist (2 Thess. 2 : 3-4). Thus utterly unopposed, and knowing his time is short (Rev. 12 : 12), he will rule the world with a high hand. The present spirit of lawlessness which occasionally breaks out in spite of the restraining presence of the church and power of the law, is but a mild type of that lawlessness and fury that will surge like the billows of an angry sea, when the pent-up passions of men are loosened and directed by the fiendish presence of Satan himself. No wonder, it is said (Rev. 9 : 6) "in those days shall men seek death, and shall not find it." Thank God the bride will be at the marriage supper of the Lamb.

Introduction.

This period will be peculiarly trying on "the elect," God's ancient people. Under the rule and authority of the Antichrist, they will get their fill of sorrow. "Except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened" (Matt. 24 : 22). In the midst of their trouble, and at the culmination of the Antichrist's power, the heavens will part on Mt. Olivet, the Lord will appear, and the Antichrist be consumed with "the spirit of his mouth," and destroyed with "the brightness of his coming" (2 Thess. 2 : 8).

In the meantime, "the outcast of Israel" and the "dispersed of Judah" will be gathered together from "the four corners of the earth" (Ish. 11 : 12). God will cleanse and pardon all their iniquities (Jere. 33 : 7-9), and will make

Introduction.

with them "the everlasting covenant, even the sure mercies of David."

5. The second coming of the Lord.

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.

• And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory (Matt. 24: 29-30).

This is the second phase of what is popularly called the "Second coming of Christ," and marks His return to earth. It is separated from the first phase by the space of the tribulation period, supposed to be seven years.

Introduction.

It is equally as sensational as His appearance in the air. Instead of the "shout of the Lord," the "voice of the archangel," and the "trump of God," there is the darkened sun and moon, the falling stars, and the shaking powers of the heavens. In the midst of all the Son of man is revealed "in the clouds of heaven with power and great glory."

One cannot help contrast this advent of the Lord with His first coming to earth. Instead of triumph entry, it was a humiliation. It was from the throne of God to the grave of Joseph of Arimathea! This time, however, it is "in the clouds of heaven with power and great glory!"

As His first coming was literal in every sense, so His second coming will be literal in every sense. He is coming Himself (1 Thess. 4 : 16) to sit on a throne (Matt. 25 : 31); it

Introduction.

is the throne of David (Luke 1 : 32); it is on the earth (Jere. 23 : 5-6); it is in Jerusalem (Ish. 33 : 20-21); it is a kingdom (Dan. 7 : 13-14); and it has its subjects (Rev. 2 : 27).

6. The Millennium.

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.

3. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled : and after that he must be loosed a little season.

4. And I saw thrones, and they sat upon them, and judgment was given unto them : and *I saw* the

Introduction.

souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, nor in their hands; and they lived and reigned with Christ a thousand years (Rev. 20 : 2-4).

The destruction of the Anti-christ, the binding of Satan, the return of the Lord Jesus to this earth, and His assumption of the throne of David must mean a different order of things for the world. It is, indeed, the reversal of all previous conditions, and the setting up of the royal standard of God. The blessedness of this era is briefly hinted in Isaiah (65 : 17-25).

A particular feature of the Millennium, in addition to the personal reign of the Lord Himself, will be

Introduction.

the reign of the Lord's people with Him (Rev. 20 : 6). They will possess the kingdom forever (Dan. 7 : 18), and will reign forever (Rev. 22 : 5). This is quite a reversal of the present lowly position of the saints, and suggests the words of the Master (Matt. 5 : 5).

7. The Consummation.

When the curtain goes down on the Millennium, events will follow each other in rapid succession.

(a) Loosing of Satan out of his prison.

And when the thousand years are expired, Satan shall be loosed out of his prison (Rev. 20 : 7).

Immediately he is released, he resumes his opposition to Christ. He begins his final campaign of deception and warfare. He marshals his hosts against "the beloved city," the capital of the millennial kingdom, where the saints

Introduction.

are fortified, and hurls himself against it in one desperate attempt to overthrow it.

The issue is short, sharp, decisive. In the midst of his daring attack, fire comes down from God out of heaven, his followers are devoured and he is bound, and cast into the lake of fire and brimstone to be tormented day and night forever (Rev. 20 : 9-10).

It is gratifying to know this will be the end of the arch-deceiver, as far as the saints are concerned, and that he goes to the place prepared especially for him and his angels (Matt. 25 : 41).

(b) The great white throne.

And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

Introduction.

And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them (Rev. 20 : 10-11).

Before the awful presence of Jehovah, the dead, both great and small, are gathered. This includes "the rest of the dead" (Rev. 20 : 5), and the dead that "the sea gave up," and that "death and hell gave up" (Rev. 20 : 13). The dead in Christ, and those who were alive and remained at His coming were raised a thousand years before, and have been living and reigning with Him.

"The book" and "the books" will figure in the awful assize. The assembled dead will be judged out of "the books," *i. e.*, the individual volumes of life, the records each have made on earth. Paul says (Rom. 14:12 A.R.V.), "Each

Introduction.

one of us shall give an account of himself to God." Memory will be quickened, and each one will be made to read off the account recorded there in his own handwriting. All who are not found written in "the book of life," the Word of God, perhaps, "will be cast into the lake of fire" (Rev. 20 : 4).

(c) The new heavens and earth.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea (Rev. 21 : 1).

The Holy City comes down from God out of heaven adorned as a bride for her husband. God announces henceforth, his tabernacle with men; with His own hands he wipes away all tears. Death, the last enemy, is abolished, and to all that are athirst the fountain of the

Introduction.

water of life is given freely (Rev. 21 : 2-7).

Such, in brief, is the story outlined by this book. A reading of its pages cannot fail to give a clearer vision of prophetic truth and a more intense realization of "the blessed hope."

JULIEN S. RODGERS,
Director Tabernacle Bible Institute,
Atlanta, Ga.

The
Kingdom.

I. The Kingdom.

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

—*Matt. 24; 14.*

It was ever the purpose of God to establish His kingdom. Accidents with Him do not occur.

Jesus Christ, the King, was not an accident. He did not come from heaven to earth because of a failure of God's plans. His was, in no sense, an emergency mission—something hatched up to make amend for heaven's mistakes. God's purpose in Christ Jesus was from the beginning. He was ever "The Lamb slain from the foundation of the world." Men were never saved by the law separate from Christ. He was ever the salvation of the world. Before His advent men were saved through the Messiah to come, as

The Kingdom.

to-day they are saved through the Messiah who has come.

Likewise the kingdom is no afterthought—something determined upon after the world's blunders. It was planned from the beginning. It is not to be a restored Eden, any more than a regenerated soul is a restored Adam. Eden could not be God's kingdom. Eden had no Divine king. Its government was centered in man. The devil walked and stalked in the midst of creation. This cannot be God's idea of His kingdom. His kingdom must be absolute. It's ordained from the beginning. It is the coming together of all the roads that have been cut through the centuries for the deliverance of God's people. It is the green, flower-scented oasis in the desert of time, giving God's redeemed ones a full and complete vision of

The Kingdom.

the untainted power and purity of the work of the Creator.

It is not an interjection. It is a part of the great panorama which delighted the eye of God in the early morn of creation. It is a part of the plans and specifications drawn by heaven's artist for heaven's glory and the world's redemption. Oh, let us look up from the narrow confines of the finite and catch even a faint glimpse of the infinite. Let us cease carping about mistakes and accidents in the economy of God. Let us lose ourselves in the might and majesty of the eternal purpose of "Him who was in the beginning, is now, and ever shall be."

Established on Earth.

It has also been God's purpose that His kingdom should be established on earth. There are those

The Kingdom.

who think its establishment is heaven. But, heaven is not yet. Heaven is at the culmination of time. It's beyond the kingdom. It's the day of full reward for victories won; time is no more. Influences and activities have ceased. The judgment of the great white throne has passed, and the eternal ages have been flung open. This is what we call heaven. The kingdom of God spoken of in the text is on this side of this vast elysium of bliss. Hear the old Prophet Zechariah—say nothing of the scores of other teachers—as he delivers himself with respect to this subject: “And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west; and there shall be a very

The Kingdom.

great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah, King of Judah; and the Lord, my God, shall come, and all the saints with thee (Zech. 14 : 4-5). No one can doubt this refers to the earthly kingdom. And it is a fact that a large per cent. of the Old Testament Scripture references to Jesus Christ are to His coming for His kingdom rather than His first advent. The proper recognition of this fact may account for much of the skepticism of the world. Certainly it accounts for much of the bewilderment of the Jew. He is looking for the King. Thank God, some day he

The Kingdom.

shall see Him in all the spectacular glory of his ancient dreams.

And he shall not simply see the King; but also the vast domain of His kingdom. The devil shall be chained and sealed in the pit to deceive the nations of earth no more until the thousand years are passed. The kingdoms of the earth, now divided against themselves, shall be belted together by Jesus Christ, who shall reign in all the affairs of earth.

Greater than the flag.

What a blessed hope. No wonder the Apostle Paul said, "Wherefore comfort ye one another with these things (1 Thess. 4:18). From Milan to Paris, I rode in a railroad carriage with a Spanish naval officer. We alone occupied the carriage. I could not speak to him, and he could not speak to me.

The Kingdom.

Both of us must have been a bit nervous for our security. Finally, he became very anxious to know my nationality, and I was not wholly averse to knowing his. I thought of my flag, the glorious old "Stars and Stripes." I took it out of my pocket and gave it a slight wave. That settled it. It was a language very expressive to him. He seemed much subdued, and I felt much strengthened. He knew, and I knew, that behind me and that flag there was every man-of-war in our navy, and every gun in our army, and every able-bodied son of America ready to fight. Oh, the strength one feels when around him is wrapped the flag of our nation. There is no power on this earth to-day that equals it. But, Oh, Christians, this security is not to be compared to that which we shall feel when Jesus comes and

The Kingdom.

sets his face against the powers of darkness to reign over the united kingdoms of earth.

Reign in Person.

Again, this kingly administration of Jesus shall be personal, and not spiritual. I used to think differently about this. I used to think that the more than three hundred references in the New Testament to the second coming of Jesus, and the establishment of His kingdom on earth, referred to a spiritual king and a spiritual kingdom. Thousands and thousands of my brethren, many of whose shoe latchets I am not worthy to unloose, still have this view. But, for the life of me, I cannot see how it can be. When I come to apply the same reasoning and rules of interpretation to the Scripture referring to His second coming and His king-

The Kingdom.

dom, that are applied to the interpretation of the old prophecies concerning His first advent, I am at once amazed to know that I ever spiritualized one, and not the other. Language cannot be made any plainer than that which is used descriptive of Christ's second coming and the establishment of His kingdom. If His second coming is spiritual, and the kingdom which He is coming to establish is likewise spiritual, then the same law of interpretation will make His first coming spiritual. Oh, what a calamity this would be. It would rob the manger of its poetry and pathos. It would stop the song of the angel chorus on the morning of his birth. It would annul the matchless teaching, by precept and example, of our blessed Lord. It would climb the slopes of Calvary and hide away the blood of the

The Kingdom.

covenant. It would pass over as a myth the story of the sepulchre, and frown with scorn upon the glories of Olivet. If the second coming of Jesus is spiritual the sublimest picture contained in the gallery of inspired truth is destroyed, that picture of the disciples assembled together on the day of His ascension when the invisible chariot of God, let down from heaven, caught up the Savior, and bore Him away to His far away home in the glory. You remember the comforting message of the angel as if dropped from the lips of the ascending Lord, "Ye men of Galilee, why stand ye here, gazing up into heaven? This same Jesus whom ye have seen go up into heaven shall so come in like manner as ye have seen Him go into heaven" (Acts 1:11). Oh, precious message; let the world catch it up. Let

The Kingdom.

it be the marshall song of the host of Israel. He is coming, the King! the King! The pattern prayer of the saints, "Thy kingdom come, Thy will be done in earth as in heaven," will be heard. Jesus, the rejected, will yet seize the reins of government and wield the sword of power.

The
Place
of
the
Gospel.

II.

The Place of the Gospel.

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations."

—*Matt. 24 : 14.*

Now let us see the witness of the gospel in the preparation of the kingdom. I am glad that it is not a mere code of morals which the gospel is to set up. If so, there would be little hope. Morality is good so far as it goes. I have always felt like punching the man who belittles moral character. As between two men, one a rake and the other a moralist, who would not prefer the moralist? But let such a man or woman understand that even a perfect moral life will not fit one for the kingdom. The plan of God, the author of salvation, provides that "The Lamb slain," owned and acknowledged as Saviour and Lord, is alone a prerequisite for this

The Place of the Gospel.

glorified citizenship. There can be no other. Reject Jesus Christ, let the life be as it may, and God in His redemptive work would be set at naught. The whole scheme of salvation wrought out to the world, would have to be smashed in pieces to let one soul in, who rejected Jesus Christ.

Again, it is not reformation that we are to seek after and look for. Let me not be misunderstood. I do not discount the work of the reformer. Every minister of Jesus Christ, as well as every Christian in the army, has a duty to his country. He is bound before God to seek the highest possible civic life. He is to condemn wrong, and uphold right. He is to be interested in man and measures. He is a divinely appointed policeman. The call of God to him is as real as to the old prophets. "Policeman, what

The Place of the Gospel.

of the night?" No Christian has a right to remain in doors singing psalms, while the stream of sin and pollution flows with such deadly momentum by the door of his home.

But this is not the primary purpose of the gospel.

The Lost.

It must also be understood that the gospel of this dispensation is not for the conversion of the whole world. If this were true we would have to stamp failure upon the face of the Old Book. It has not, nor never will save the world until Jesus comes. In speaking of this matter He Himself said, "But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah

The Place of the Gospel.

entered into the ark, and knew not until the flood came, and took them all away ; so shall also the coming of the Son of man be. Then shall two be in the field ; the one shall be taken, and the other left. Two women shall be grinding at the mill ; the one shall be taken and the other left. Watch therefore ; for you know not what hour your Lord doth come" (Matt. 24 : 37-42). The world was not saved in the days of Noah. It will not be saved when Jesus comes. The one hope of a redeemed world is the return of our Lord. The devil must be chained ; Jesus Himself must be in control. Two kings cannot reign in one kingdom. This will be the answer to "the Lord's prayer." It is the time when we will sing with full meaning the old coronation hymn :

The Place of the Gospel.

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all."

But what part has the gospel to play in the preparation for the kingdom? Our text declares: "It shall be a witness, a testimony." The preaching of the gospel is for this purpose.

A Witness for Christ.

The whole gospel from beginning to end is a witness for Christ. As all roads pointed to Rome, so all Scripture points to Christ. I am sorry for the preacher who cannot preach the Old Testament because he tires of its symbols. These symbols and ceremonies, these stories and metaphors, are to the kingdom of grace like the stars that light up the firmament before the rising of the sun. They all point to Christ. Oh, the mar-

The Place of the Gospel.

velous Book—a witness for Jesus.

This is the primary purpose of the preached gospel. What a responsibility and a comfort. I am the medium through which the blessed spirit shall speak the words of light and life.

It is not only to the unsaved a witness, but to the saved as well. Many of us, I am afraid, do not feel this to-day. The witness of the gospel shall testify to fidelity or infidelity. We have heard the message of truth. To what extent has it taken hold of our lives? They stand out before us to-day with burning eloquence. But, what of it all? Has the witness been a blessing or a curse? Has it made us less selfish, less irritable, less sensitive, less worldly, less grasping for the world? Has it more and more broken the fallow ground of the heart of flesh

The Place of the Gospel.

and brought into our life a likeness of Christ? Oh, soul, in the light of these opportunities, most terrible is thy responsibility. Like awful ghosts they may now be marshalling to torture thee.

The
End
of
the
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III.

The End of the Age.

"Then shall the end come" (Matt. 24 : 14). Not the end of the world, but the age. Some argue that this Scripture is Jewish. It may be. I don't know. I think it is for us as much as the Jew. The end of the age is the beginning of the millennial reign of Christ. Jesus had just been talking about these things, and His disciples, filled with awe, asked Him, "When shall these things be?" Jesus answered, "When ye say, Blessed is He that cometh in the name of the Lord." Blessed inspiration. The hope of the world—the end of the age. The end of the reign of the prince of the powers of the air. The end of war and bloodshed. The end of oppression and strife. The end of

The End of the Age.

greed and grab. The end of civic corruption and corporate license. The end of strife and present un-Christian and unbrotherly attitude of nation to nation. The end of the rule of such as we now see—a miserably subsidized Congress that would hold out to struggling Cuba, the cup of salvation in her liberation from the iron bondage of Spain, and enslave her afresh in the bondage of direst poverty by a miserable tariff, which prevents her marketing the fruit of her productive fields. Oh, the end, the end. The end of mothers' tears and fathers' woes. The end of disappointment. The end of cruel and unjust criticism and persecution. The end of being a target at which the world hurls the missiles of death and destruction. The end of the waiting bride and the anxious bridegroom. Thank God,

The End of the Age.

I have a title to the kingdom. I have taken out my naturalization papers.

The Jews.

The end of the age will also be the end of the vexing Jewish problem. When Jesus comes again the Jews will take him as Messiah and He will restore them as a people. "And it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the

earth" (Is. 11 : 11-12). "For I will take you from among the nations, and gather you out of all the countries, and will bring you into your own land" (Ezek. 36:24. R.V.). "And say unto them, Thus saith the Lord God: 'Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land'" (Ezek. 37:21). "Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord" (Zeph. 3: 19-20).

The
First
Advent.

IV.

The First Advent.

“And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.”—*Gen. 3 : 15.*

It is our purpose to trace a few of the most important prophecies concerning our Lord's first advent, for the purpose of showing the importance of letting the Scriptures speak for themselves.

In tracing them let us remember that the same law of interpretation must be applied to the Scriptures referring to His second coming.

Isa. 7 : 14.—Born of a virgin.

Micah 5 : 2.—At Bethlehem.

The First Advent.

Zech. 9 : 9.—Entry into Jerusalem.

Ps. 41 : 55-14.—Betrayed by a friend.

Zech. 13 : 7.—Smitten by the sword.

Zech. 11 : 12.—Sold for thirty pieces of silver.

Zech. 11 : 13.—Potters field bought.

Isa. 50 : 6.—Spit upon and scourged.

Ex. 12 : 46.—Not a bone broken.

Ps. 69 : 21.—Gall and vinegar.

Ps. 22 : 8.—Taunted with non-deliverance by God.

Ps. 22 : 7.—Mocked at.

Ps. 22 : 16.—Feet pierced.

Isa. 53 : 3.—Despised and rejected.

Isa. 53 : 7.—Opened not His mouth.

The First Advent.

Isa. 53 : 8—Moved from court to court.

Isa. 53 : 9.—Pronounced guiltless by all.

Isa. 53 : 10.—Bruised of God.

These Scriptures have all been literally fulfilled. Surely no faithful student of the Bible will deny this. Why then by the same law of interpretation are we not to expect those Scriptures which refer to the second advent of Jesus to be literally fulfilled?

The
Advent
of
the
Spirit.

V.

The Advent of the Spirit.

"That Holy Spirit of Promise."—*1 John 4 : 2.*

We pass now to what is termed "the day of the Spirit." The world may be divided into three parts, the age of God the Father, God the Son, and God the Holy Spirit. It is true, of course, that the trinity was and is engaged in each of these periods, yet it pleased God that each person of the trinity should have His day. The Spirit age is our field to-day. And we shall see that all the prophecies concerning the Holy Spirit's day have been and are being literally fulfilled.

That Spirit of Promise.

"That Spirit of promise," directly speaking, is a reference to Luke 24:49.—"And, behold, I send the promise of my Father upon

The Advent of the Spirit.

you : but tarry ye in the city of Jerusalem, until ye be endued with power from on high." And yet it may go back even further than this, for the day of the Spirit is also a prophecy of the Old Testament Scriptures (Joel 2 : 28-29). "And it shall come to pass afterward, that I will pour my Spirit upon all flesh ; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out my spirit." Here is a prophesy dating back seven or eight hundred years before the promise made by Christ in Luke. Let us see its fulfillment.

In His Advent.

Jesus has ascended. The disciples have tarried in the upper

The Advent of the Spirit.

room until the Holy Spirit has come upon them. A congregation has assembled, and the Spirit takes charge. Peter is selected to preach, and the Spirit takes charge of him and his preaching. Oh, what power. Never before was anything like it seen on earth. The very men, who, awhile ago were cursing and swearing at these timid disciples, are now pricked in their hearts and calling for wisdom. "What does all this mean, and what shall we do?" It was not a crime to interrupt the preacher in those days. Fortunately for the world, Peter was not pastor of some aesthetic club, masked under the name "church," or the elders might have had these men put out for interrupting the thread of the pastor's essay. But Peter, thank God, was free, and the church was free, for all had received the prom-

The Advent of the Spirit.

ised power. There is always liberty under such circumstances.

So the preacher stops to answer the honest cry for light. This is that which was spoken by the Prophet Joel. Joel 2 : 28-32.—“And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord comes. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for

The Advent of the Spirit.

in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Oh, beloved, this is "the day of the Holy Spirit." This is His public induction to office. Now He is here to represent the Trinity in bringing the world to Christ Jesus.

The
Office
Work
of
the
Spirit.

VI.

The Office Work of the Spirit.

But we must now turn from this phase of the subject to His office work. In doing so I am aware of two things:

1. That the time will prevent me from going into detail.

2. That much of what I shall present is common among believers.

But I comfort myself over the fact that the more frequently we hear truth the more we love it. So, let us face afresh, some of the most important offices of "that Spirit of promise." We shall limit ourselves to

His Work in the Believer.

1. He was to rest upon the Saviour.

Isaiah 11:2.—"And the spirit of

The Office Work of the Spirit.

the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of fear of the Lord." Now see the fulfillment in Matt. 3 : 16-17 : "And Jesus, when he was baptized, went up straightway out of the water ; and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: And lo, 'a voice from heaven, saying, 'This is my beloved Son, in whom I am well pleased.'"

How important this experience. I believe we should teach our people to look up and behold the Spirit of God resting upon them as the first experience after their acceptance of Christ. No believer has a right to pursue Christian work, however important, unless he can see the Spirit resting on him.

The Office Work of the Spirit.

2. He regenerates the believer.

Psalms 104 : 30.—“Thou sendest forth Thy spirit; they are created; and thou renewest the face of the earth.” Let us compare Jno. 3 : 6-8—“That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit.”

What a needed truth this is for us to-day. We have our thousand and one pieces of machinery in the church of Christ, all aiming, or pretending to aim, at the regeneration of the world. How important that we should keep in mind that regeneration is of the Spirit. Our churches are filled with flesh.

The Office Work of the Spirit.

I am afraid it is because we have brought them in by the energy of the flesh. Oh, for revivals that will sweep men in by the energy of the Spirit—Spirit-born men and women is the need of the church.

3. He sanctifies the believer.

Isaiah 4 : 4.—“When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.” Compare Rom. 15:16—“That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.”

The word sanctify, in the Scriptures, has a double meaning—to cleanse and to separate. Here it means both. 1. The Spirit through

The Office Work of the Spirit.

Jesus Christ, cleanses. He burns up the dross and makes us clean.

2. He separates. He takes us apart from the world and places us wholly in God's will. So that "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." This is our only hope for sanctified citizenship, or sanctified anything else. We must insist upon the believer's sanctification if we are to realize the believer's blessing.

4. He produces Divine graces in the life of the believer.

Ezek. 36 : 27—"And I will put my spirit within you; and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Compare Gal. 5 : 22-23—"But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meek-

The Office Work of the Spirit.

ness, temperance : against such there is no law.

This to me is one of the most important lessons for God's people to know. How many of His dear children are longing for a richer and fuller experience of grace, but are growing more lean and lank every day. The trouble must be in the failure of their method of seeking. Once there came into my study a woman, a member of my church, who was heart-broken over her inability to control her temper. Her husband was not a Christian and she said she believed that her temper was in the way. Knowing her as I did, I did not doubt it. Among other things she said to me, "I have written resolution after resolution, but they do no good." I said to her, "Suppose you try God's plan. You know the fruit of the Spirit

The Office Work of the Spirit.

is love, joy, peace, long suffering, gentleness, goodness, meekness, temperance and faith." "Ah," she said, "I see. It's just giving up to the Spirit to do this thing." "Yes," said I, "It is just that." In three weeks from that time her husband came to me and said, "My wife has got religion." Oh, dear Christian friends, how we need this truth to grip us to-day. Nothing can so bless our lives as a perpetual resignation to God the Spirit.

5. He gives power to the believer.

Zech. 4 : 6—"Then he answered, and spake unto me, saying, 'This is the word of the Lord unto Zerubbabel, saying, not by might, nor by power, but by my spirit, saith the Lord of hosts.'" Compare Acts 1 : 8—"But ye shall receive power, after that the Holy Ghost is come upon you : and ye

The Office Work of the Spirit.

shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

This promised power is for the Christian in all his experiences.

1. For prayer.

A man is never to know the power of prayer until he is Spirit endued. Rom. 8 : 26—"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered."

2. For comprehending the Scriptures.

No man can ever know the mind of the Scriptures, it makes no difference how much human wisdom he may have, until he is wholly Spirit endued. 1 Cor. 2 : 11—"For what man knoweth the things of man,

The Office Work of the Spirit.

save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." Human wisdom may learn about the Word, but it can't learn the Word itself unless guided by His Spirit. I shall never forget a visit into Luray Cave, Virginia. As I went in I was given a candle, which was to furnish light. When we got in the midst of stalactites and stalagmites I was disappointed. They were pretty, but not half so pretty as I expected. Finally, my guide took from his pocket a roll of magnesium ribbon and asked me to give him my candle, which I did. He then touched the ribbon to it, and such a light as I've never seen flashed out through the cave. My stalactites and stalagmites such as I never dreamed of before were before me. They had been there all the time. I

The Office Work of the Spirit.

had not been able to see them. So in the comprehension of the word of God. We fail, because we rely too much on the candle light of reason. God wants us to offer up our minds to be touched by His Spirit. Then the light flashes and that which we have never seen is brought to light.

3. For testimony and witness.

Acts 1:8.—“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of earth.” This is the primary purpose of the enduement of power—witnessing for Jesus. See the picture. Jesus has given His great commission: “Go ye into all the world and preach the gospel to every creature.” Then, as if the thought of the tremen-

The Office Work of the Spirit.

dousness of the task got hold on Him, he said, "But tarry in Jerusalem until ye are endued with power from on high; for ye shall receive power after that the Holy Ghost is come upon you."

This is the need of the church to-day. We must not be content with salvation for ourselves. There is another equipment for service than even the blessed assurance of salvation. These disciples had that. Jesus had declared them to be clean through the Word. They were assured of salvation, but they had to be endued with the Spirit. It was an after equipment. But it must come before supernatural power takes the place of the natural.

Scotching the Church.

Again, I say this is our need to-day. God, the Spirit, is not en-

The Office Work of the Spirit.

throned. I hope the church is saved, but I am sure it is not Spirit endued.

Once I saw an electric car loaded with passengers come to a standstill about half way up a hill. The motorman had great difficulty in keeping it from running backwards. Somebody asked what was the matter, and the conductor said, "The trolley has jumped the tram-wire." How much like the church. The majority of us preachers are working more on the back brakes than anything else. We have given up to the standstill situation. All we now hope for is to keep from running backward. There is no connection between the tramwire of power and our work. Oh, brother ministers, ours is an important and responsible place. We are as the trolley to the car. Whenever the preacher reaches up

The Office Work of the Spirit.

himself and lays hold the Spirit; then he is endued with the power from on high, he is going to communicate it to his church, and the wheels of progress will begin to turn. God help us all to yield ourselves up to the Holy Ghost, and by faith, claim His power.

The
Return
of
Christ.

VII.

The Return of Christ.

"This same Jesus shall so come in like manner as ye have seen Him go up into heaven."—*Acts 1 : 11.*

In Venice there is a famous picture by Titian of the Conquering Lord. Our Lord is represented as standing on the globe, while angels hover around Him to do His bidding. This, in reality, is the world's great need.

I have recently made a tour throughout the continent of Europe. I have tried to be fair, lenient and just in all my judgments. And after summing up all my conclusions, I am prepared to conclude more than ever before, this old world needs not only a Saviour, but a King. Humanity at its best, is not able to govern itself. It never has been and never will be. Man is mortal. An earthly king may be

The Return of Christ.

ever so good but he cannot govern mankind. When he has reached his highest possible attainments we can only regard him as an imperfect sovereign. The personal reign of Christ is our only hope.

Prophecies of the Second Coming.

Let us now see if the Scriptures really contemplate our Lord's return?

1 Thess. 4 : 6.—Will come Himself.

Jno. 5 : 28.—Dead shall hear His voice.

1 Cor. 15 : 51-52.—Shall be raised and changed.

1. Thess. 4 : 17.—Caught up to meet Him.

Jno. 14 : 3.—Received unto Himself.

Acts. 1 : 2.—Will come to earth.

The Return of Christ.

Acts. 1 : 12.—To same Mount of Olives.

2 Thess. 1 : 8.—In flaming fire.

Matt. 24 : 30.—In clouds with power and great glory.

1 Thess. 3 : 13. Jude 14.—With His Saints.

Rev. 1 : 7.—Every eye shall see Him.

2 Thess. 2 : 8.—Will destroy Antichrist.

Matt. 25 : 31. Rev. 3 : 21.—Will sit on His throne.

Matt. 25 : 32.—All nations gathered together.

Isa. 9 : 6-7.—His will be the throne of David.

Jer. 23 : 5-6.—On earth.

Dan. 7 : 18-22-27. Rev. 5 : 10.—The saints shall reign.

Ps. 72 : 2. Isa. 49 : 6-7.—All kings and nations shall serve Him.

Zech. 9 : 10. Rev. 2 : 15.—Sovereignty this world His.

The Return of Christ.

Gen. 49 : 10.—The people shall gather unto Him.

Ps. 86 : 9. Zech. 14 : 10. Jer. 3 : 17.—The nations shall go up to Jerusalem to worship Him.

Isa. 45 : 23.—To Him every knee shall bow.

Matt. 19 : 28. — Apostles on twelve thrones.

Isa. 9 : 7.—A rule of judgment and justice.

Ez. 43 2-5.—Temple rebuilt in Jerusalem.

Ez. 44 : 2-4.—The Lord will enter it.

Rev. 20.—Reign a thousand years.

With these Scriptures before us who can doubt the Lord's coming to reign on this earth. Oh, it is such a comforting hope. Thank God the blessed truth ever got into my own heart. Let us not try to spiritualize these Scriptures. Let them mean just what they say.

The
Doctrine
of
the
Resurrection.

VIII.

The Doctrine of the Resurrection.

“Knowing that He which raised up the Lord Jesus shall raise up us also.”—*2 Cor. 4 : 14.*

The saints' resurrection is made to hang upon the resurrection of Jesus Christ. It is the most important consideration in Christian history. It is mentioned one hundred and four times in the New Testament. Paul declares, “If Christ be not risen, then is our faith vain.” The resurrection was one of the most common doctrines preached by the Apostles. Let us see some of the ways they used it :

Acts 1 : 22.—“Beginning from the baptism of John, until he was taken up from us, must one be ordained to be a witness with us of His resurrection.”

Acts 2 : 24.—“Whom God hath raised up, having loosed the pains

The Doctrine of the Resurrection.

of death because it was not possible that he should be holden of it."

Acts 3 : 14-15.—"But ye denied the Holy One and the Just, and desired a murderer to be granted unto you. God hath raised from the dead ; whereof we are witnesses."

Acts 4 : 2.—"Being grieved that they taught the people, and preached through Jesus the resurrection from the dead."

Acts 4 : 33.—"And with great power gave the apostles witness of the resurrection of the Lord Jesus."

Acts 13 : 29-30. "And when they had fulfilled all that was written of Him, they took Him down from the tree, and laid Him in a sepulchre. But God raised Him from the dead."

*Acts 17 : 18.—"What will this babbler say? He seemeth to be a setter forth of strange gods ; be-

The Doctrine of the Resurrection.

cause he preached unto them Jesus and the resurrection."

Acts 23:6.—"I am a Pharisee, the son of a Pharisee, of the hope and resurrection of the dead I am called in question."

Acts 26:8.—"Why should it be thought a thing incredible with you that God should raise the dead?"

So we might continue through all the apostolic writings, and we would be astonished to find how much stress is put upon the subject of the resurrection.

No movement for the salvation of the world to-day can thrive if the resurrection of Jesus Christ is ignored. Let us then enter upon a Bible study of the resurrection.
Did Christ Rise from the Dead?

In arriving at this question let us introduce five gospel witnesses.

1. The women.

The Doctrine of the Resurrection.

Matt. 28 : 5-6.—“And the angel answered and said unto the women: ‘Fear not ye, for I know that ye seek Jesus, which was crucified. He is not here, for He is risen.’” What strange, and yet glorious information this was. How their sad and aching hearts must have been cheered. So close to Him they had been during His life; so near Him they stood in His death. They were the last to leave the cross, and now they are the first to visit the tomb, and to catch the first ray of resurrection light that is to cover the earth. What a compliment, too, this is to woman. It places upon her the honor of making the first testimony concerning the risen Christ. This, too, was made to men. How it should knock the prejudice out of some of us to-day. The idea that a woman has no right to testify concerning

The Doctrine of the Resurrection.

Jesus Christ is so contrary to the Master's plan as revealed here, in the case of these women, that we find ourselves hard pressed to exercise proper charity toward those who hold such views. Think of it: the Master selected women to break the resurrection news to His own disciples.

2. The Disciples.

John 20:19.—“Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst.”

The women had gone in obedience to the command and told the disciples that they had seen the Lord, and that he desired to meet with them. And they had assembled there in the room, doubtless, for the purpose of arranging for His visit. Oh, glorious visit

The Doctrine of the Resurrection.

it was. Poor discouraged disciples. They had not understood it all. They had been so dependent upon Him. All their wants He had supplied. Their hopes had been very high. But, since the cross and the grave had claimed their Lord, they were about ready to yield up their hopes. But how changed since the appearance of Jesus in their midst. Doubtless they were skeptical in receiving the testimony of the women. Some people think women too much made of heart to be relied on in religious testimony. So they might have thought, but since Jesus comes to testify for Himself there can be no doubt.

3. Thomas.

John 20:27-28.—“Then saith He to Thomas: Reach hither thy finger, and behold my hands; reach hither thy hand, and thrust

The Doctrine of the Resurrection.

it into my side ; and be not faithless, but believing. And Thomas answered and said unto Him, 'My Lord and my God !' " This, to me, has always been a very pathetic incident. It is said, " Thomas was not with them when Jesus came."

He might have been afraid. It was a very unpopular thing to be known as a disciple about this time.

He might have been busy. Heretofore they had relied upon Jesus to supply their every want. But now Jesus is no more with them, and it looks as if they had to look out for themselves.

He might have been sensitive. He might not have enjoyed the Master's designation of Peter. Some people miss rich blessings because of just such a sensitive spirit.

It makes no difference what the reason was, it was a fact, " Thomas

The Doctrine of the Resurrection.

was not with them when Jesus came." And it took a special meeting with the disciples again for the Lord to convince him of His resurrection.

4. The Disciples Fishing.

John 21 : 1.—"After these things Jesus showed Himself again to the disciples at the sea of Tiberias."

5. Paul's Statement.

1 Cor. 15 : 5-8.—"He was seen of Cephas, then of the twelve. After that he was seen of above five hundred. After that he was seen of James; then of all the Apostles. And last of all he was seen of me."

Surely there is no one who would question the resurrection of Jesus Christ in the face of such an array of witnesses.

The
Significance
of
the
Resurrection.

IX.

The Significance of the Resurrection.

“That I may know Him and the power of His resurrection.”—*Phil. 3 : 10.*

1. It is the fulfillment of prophecy.

The Old Testament prophets looked for the resurrection. Acts 2 : 29-31.—“David being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne. He seeing this before, spake of the resurrection of Christ.” Thus we have Peter in his memorable sermon on the day of Pentecost interpreting the prophecy of David to mean the resurrection of Christ.

Christ Himself also prophesied.

John 2 : 19.—“Destroy this tem-

The Significance of the Ressurrection.

ple, and in three days I will raise it up."

2. It is inseparably linked with the atonement.

1 Cor. 15 : 17-18.—"If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." The grave, therefore, is just as essentially a part of the atonement plan as the cross. And His resurrection as essential as His death. Soul and body are inseparably connected in the plan of redemption. Christ redeemed the soul on the cross, and the body by the resurrection.

3. His resurrection is also essential to place him as our advocate.

Rom. 8 : 34.—"Who is he that condemneth? It is Christ that died, yea rather, risen again, who is even at the right hand of God, who also maketh intercession for

The Significance of the Resurrection.

us." Remember that it was not only necessary that Jesus by His shed blood atone for sin, but He must also, to make the atonement complete, take the sacrificial blood and carry it into the Holy of Holies and present it as the sin offering for the people. Oh, blessed thought, Christ, our high priest inside the Holy of Holies, pleading His own blood as the price of our souls.

4. It is comprehended by saving faith.

Rom. 10 : 9.—"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." Note the stress that is here put upon the resurrection of Jesus Christ.

To be saved means to embrace not only the Christ of the cross, but the Christ of the grave.

The Significance of the Resurrection.

5. It is a sign of that spiritual change through which every believer passes.

Rom. 6 : 4-5.—“We are buried with Him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in the newness of life. For if we have been planted together in the likeness of His death, we shall also be in the likeness of His resurrection.”

Baptism is an outward sign of an inward change. The burial and resurrection of Jesus Christ, as set forth in baptism, means death to sin and resurrection to a new life. Every redeemed man has the grave between him and the world. On the cross his worldly lusts died in Christ. In the grave they were buried with Christ. On the resurrection day he came forth with Christ into resurrection glory to

The Significance of the Resurrection.

walk in newness of life. The cross shows our death, the grave our life. Never lose sight of the grave. It is only when we live in the appropriation of the resurrection life that we are able to conquer the flesh.

6. It is the pledge of our exaltation.

Eph. 2 : 5-6.—“Even when we were dead in sins, God hath quickened us together with Christ. And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.” Every believer was once dead in sin. Christ hath quickened him—put life in him. But that is not all; by the resurrection of Christ the believer has also been raised to a new life. This is a precious truth, but it is not all. When Jesus Christ ascended the believer went with Him. And when Jesus took His seat at the right hand of God, the Father,

•*The Significance of the Resurrection.*

the believer sat down with Him. Oh, what a precious state is ours in Christ Jesus. In Him we are now exalted to sit at the right hand of God.

7. It is a guarantee of our own resurrection.

2 Cor. 4 : 14.—“Knowing that He which raised up the Lord Jesus shall raise up us also by Jesus.” What a glorious hope this is. Standing by an open grave the other day, at Oakland Cemetery, a weeping sister said to me just as they were letting her brother down in the grave, “Oh, Mr. Broughton, do you really believe that he’ll ever rise again?” I replied to her: “As sure as God lives in heaven and rules on earth.” Thank God, I believe it. I do not see how I could go to the cemetery as frequently as I do if I did not have this hope.

The
First
Resurrection.

X.

The First Resurrection.

"For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air."—*1 Thess. 4; 16-17.*

There are four blessed truths taught here in this short paragraph:

1. The return of our Lord.
2. The first resurrection—the righteous dead.
3. The change of the living—righteous living.
4. Caught up to meet the Lord in the air.

I never really enjoyed the thought of the Lord's return until I saw the two resurrections. I used to think that He was coming at the end of the world to judge the world. But that's a mistake. He is coming

The First Resurrection.

not in judgment, but in glory. He is coming to live and reign with His resurrected and changed saints. When Christ comes to call the righteous dead forth, and change the righteous living, whether we be dead or alive, if we are in Him we shall reign in perfect triumph over the powers of darkness by His might.

I believe we shall recognize one another on this resurrection day. Only a few days ago a mother came to my home to talk with me. She was heart-broken and almost ready to go into nervous prostration. It was really prostration of grief. She had lost her only child, a little boy. When the little fellow was quite an infant her husband died. Oh, it was a sad moment for that mother, when her last light in the home went out. No wonder she wept herself sick. "There is just one

The First Resurrection.

thing I want to talk to you about," said she. "Do you believe I will know him in heaven?" "Why," said I, "I haven't a bit more doubt about knowing folks in heaven than I have of my existence. Besides," said I, "we'll know one another before we get to heaven. We'll know each other at the first resurrection."

Jesus Christ illustrated the various stages and experiences through which we pass. His disciples knew Him. There was no question about that. He had the same physical marks after He passed through the grave that He had before. And so, when we shall have passed through it, we shall just as assuredly possess our marks of distinction as He did. And I don't know but that we will know them even before this.

* I always feel a sympathy with the little girl who, when dying, asked

The First Resurrection.

to be told of her mother. She had only a faint recollection of her mother, for she died when the child was quite young. As the little thing lay gasping for breath she said to some one near by, "Tell me about mother. Bring her picture close to me. I want to see her." Then she drew a deep breath and gave a long sigh, and then opened her eyes wide, and smiled and said, "Mother! Mother!" I believe she went straight into her mother's arms.

It may seem simple to many of you to have me speak thus, but I cannot help it. I believe just this way about it. And I am so glad I do. I am so glad to think that, while I trust I am learning more every day of the deep things of God and of the affairs of the world, still my faith is growing more and more like that of a child, and I find

The First Resurrection.

it easier and easier to grasp and believe these things. Thank God for simple faith.

I have some mighty good friends whose bodies are in the ground and whose spirits are with God. Every year the number increases, until it is getting to be quite a company in the spirit world. Some of them have gone up from my church. Some I have led to Christ. Oh, it's a happy company; but it will be much happier when on this resurrection day we shall come together, soul and body, to live forever with Jesus.

I have many loved ones in that company. I think of grandparents, who were good to me and loved me dearer than their own life. I think of an infant sister and of an older brother, with whom I passed through school and entered upon life. I have a dear, sweet mother,

The First Resurrection.

who had during her lifetime loved me away from temptation and kept me from evil. I think of a little boy, the first in our home; of a darling little girl, the next to come. These spirits are all now with the Lord, but we shall all meet again when we get our new bodies on the first resurrection day. Oh, how blessed the thought that through Jesus Christ eternity will be spent in such companionship.

The Rest of the Dead.

But some may ask what of the rest of the dead? Rev. 20 : 5-6.—
“The rest of the dead lived not again until the thousand years were finished. Blessed and holy is he that hath part in the first resurrection.”

The
Saints
Caught
Up.

XI.

The Saints Caught Up.

“And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.”—*John 14:3.*

“For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.”
—*1 Thess. 4: 16-17.*

Christ and Paul are both talking of the rapture of the saints. Jesus is absent only for a season. He is preparing a place for His own. He will come again to take them to Himself. This shall just as surely be as His word is true. But who will go up with Him when He comes in the clouds at the first resurrection? The righteous dead and the righteous living. The unrighteous dead and the unrighteous living are left. The unrighteous

The Saints Caught Up.

dead sleep on in their graves until the thousand years, which we shall soon study about, is past.

What a time this will be. Parent will be separated from child. Husband will be parted from wife, and friend from friends. There will be no stopping the chariot when it starts from earth to the clouds. Oh, how necessary that we watch. That we watch for ourselves and also try to have everybody else ready.

We must not be ashamed when He comes for us. 1 Jno. 2 : 28.—“And now, little children, abide in Him ; that when He shall appear we may have confidence and not be ashamed before Him at His coming.” Oh, God, help us so to live that we can look the blessed Lord in the face. We may have to pass through many trials, but let us remember, after all,

The Saints Caught Up.

"The flower which Bethlehem saw bloom
Out of a heart full of grace,
Gave never forth its full perfume,
Until the cross became its vase."

This is also a glorious thought—the bride going up to meet the bridegroom. All these years He has been waiting for her to be made ready. She has been so slow, but now she is ready, and He comes, and she meets Him in the air. The marriage supper is celebrated. What a gracious hour—Christ and His bride united. "And while they went to buy, the bridegroom came; and they that were ready went in with Him to the marriage; and the door was shut" (Matt. 25:10). "Let us be glad and rejoice, and give honor unto Him, for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and

The Saints Caught Up.

white ; for the fine linen is the righteousness of the saints. And He saith unto me, 'Write, Blessed are they which are called unto the marriage supper of the Lamb.' And He saith unto me, 'These are the true sayings of God'" (Rev. 19 : 7-9).

"They tell me a solemn story,
But it is not sad to me;
For in its sweet enfoldings,
The Saviour's love I see.
They say that at any moment,
Upon my ear may fall,
The summons to leave our homestead,
To answer the Master's call.

"They say I may have no warning ;
I may not even hear,
The rustling of His garments,
As He softly draweth near.
Suddenly, and in a moment,
The Lord of life may come.
To lift me up from this cloud-land,
Into the light of Home."

An Incentive.

Unless there is here some practical significance, it is time wasted

The Saints Caught Up.

to convince the world of these truths.

First. The possibility of an immediate coming of our Lord ought to make us look well to our own hearts.

Suppose to-night He should come, am I ready? What a stimulus to heart searching. Am I ready?

Second. Are those I love ready?

Think of the babe going to meet the Lord, taken from mother's lap, and mother left. Such a sad thought. Friends, are your loved ones ready?

Have I been faithful in telling others at home and abroad? Oh, solemn reflection. God help us to be ready, "For ye know neither the day nor the hour wherein the Son of man cometh" (Matt. 25 : 13).

The
Great
Tribulation.

XII.

The Great Tribulation.

Immediately following the rapture of the saints at the first resurrection is the period of *the* great tribulation. The Devil is in absolute control. The Holy Spirit's day has passed. Christ has not yet come to the earth—He is in the clouds with His saints. The Devil is in charge. Rev. 12 : 12.—“Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea, for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.” These will be days of awful tribulation. The Devil will have full sway.

The Great Tribulation.

No wonder the wicked dread the coming again of our Lord." Matt. 24 : 21-22.—"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved : but for the elect's sake those days shall be shortened." Rev. 9 : 6.—"And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them."

Coming Back to Reign.

But this is not all. When Christ and His bride are united in the air then they will come back to earth. Rev. 20 : 1-6.—"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on

The Great Tribulation.

the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years be fulfilled; and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy

The Great Tribulation.

is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and Christ, and shall reign a thousand years."

The thought to my mind is this: Christ must bring His bride back here on their bridal tour. She has never seen this world in its real beauty. Sin has blighted and blurred it. Jesus is going to let His bride see what a world this is, and so He sends an angel down to prepare for the coming. His orders are the "Devil must be chained, put in the pit and shut up." He will not allow him to roam the earth now. Then will come the bridal party to the "new earth." Zech. 14 : 9.—"And the Lord shall be king over all the earth: in that day shall there be one Lord, and His name one." Rev. 19 : 12-15-16.—"His eyes

The Great Tribulation.

were a flame of fire, and on His head were many crowns; and He had a name written that no man knew but He Himself. And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, *King of Kings and Lord of Lords.*"

What a great time. The Devil in hell, where he belongs. No more deceptions, no more heart-aches and crying. The Devil is silenced.

This is what we call the millennium. It is the answer to the prayer of Christ, which was given as our pattern:—"Thy kingdom come, Thy will be done, on earth

The Great Tribulation.

as in heaven." This could never occur until Satan is out of the way, **Jerusalem, the World's Capital.**

Acts. 15-17.—"And to this agree the words of the prophets; as it is written, 'After this I will return and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.'" Isa. 2 : 2-3.—"And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, 'Come ye, let us go up to the

The Great Tribulation.

mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law and the word of the Lord from Jerusalem."

The Salvation of Israel.

Rom. II : 26.—"And so all Israel shall be saved: as it is written, 'There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.'" Ezek. 37 : 23.—"Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God." Ezek. 36 : 25-27-29.—"Then will I sprinkle clean water upon you, and

The Great Tribulation.

ye shall be clean: from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. I will also save you from all your uncleannesses: and I will call for the corn and will increase it, and lay no famine upon you."

" Dimmer the glories of earth now appear—
Fleeting and gay, passing away,
Fading as stars do when sunrise is near—
Lost in the dawning of Day !

" Nearing our tenderly loved ones above,
Whom we will meet, joyfully greet,
Glad that with them we are saved by His
love—
Garnered together as wheat !

The Great Tribulation.

" Soon may our ' King in His beauty ' be seen,
Throned with His own, sorrow all flown,
Mortals then happy, and Nature serene,—
Wrong and oppression o'erthrown !

" Longing, O Saviour, Thy face to behold !
Trusting with Thee always to be,
Earth and its pleasures grow dreary and cold,
Waiting Thy glory to see."

The
Great
Judgment.

XIII.

The Great Judgment.

"We shall all stand before the judgment seat of Christ."—*Rom. 14 : 10.*

"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works."—*Rev. 20 : 13.*

We now come to close these studies with some thoughts on the judgment. And we are to deal only with the last judgment. It is after the earthly reign of our Lord has ended.

When I was in Europe I went to a cathedral not in use, only as a museum. On the wall is a picture I had read about and desired to see, and put myself to some trouble to view. It is now out of date. That picture represents the judgment. Seated upon His throne of magnificence is Christ. I can not begin to describe the appear-

The Great Judgment.

ance of that throne. Behind Him are His apostles and disciples for the purpose, it would seem, of aiding Him in the work of the judgment. And just in front of Him is a great crowd of people—just as far as you can see there is a head. And standing near the front of the people is an angel, a beautiful form, bearing in her hands a pair of balances. Over this picture of balances is written, “Thou art weighed in the balances and found —.” I have been told by people who are well acquainted with that church, that time after time men and women have gone in there, as I went, from mere curiosity, and fallen in the aisles and begged for mercy and prayed for salvation. I want to say to you I have never had anything in my life affect me as that picture. At first there was nothing specially striking about it.

The Great Judgment.

I folded my arms and looked at it, and I called to mind the Scripture about the judgment. But as I stood and looked at it, cold chills ran up my back. I wish I were an artist; I would paint just such a picture and put it out here before you. I cannot paint a picture in words, but I can talk about the judgment.

When is the Judgment, and What is it For?

For special reasons I shall present two judgments. Of course, my purpose is to deal with the judgment of the last great day, or the judgment of the great white throne. But, for practical purposes, there is a judgment at death. There is no such thing as an intermediate place between death and judgment. The man who dies, assuredly is either in heaven or hell.

The Great Judgment.

There is not a grave big enough to hold a soul. You are here to-day, you are there to-morrow. This is the judgment of assignment. We have got to have a place and there has got to be some method of assignment.

What is to Determine that Place of Assignment?

Some think it is the life. It is not the life. Your life does not have anything to do with the assignment of your soul. No man ever went to hell because he was a bad man, and no man ever went to heaven because he was a good man. Let that burn in your heart. No man was ever sent to hell because he committed some overt sin. Jesus Christ, in John 3 : 18, says: "He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name

The Great Judgment.

of the only begotten Son of God." When you come to the judgment of death the only question is, what have you done with the shed blood of Jesus Christ? Now, brother, this is the Scripture: Have you accepted the atoning blood of Christ? If you have not, you are just as certainly doomed to hell as hell is a fact. Yes, you are doomed, because you have not believed. It is a question of faith. Have you accepted the blood of Christ? He was sent from heaven to die on this earth to pay the debt of sin. No man will ever go to heaven unless he turns to the blood. You remember when the Destroying Angel came the first time it was said, "Sprinkle blood on the lintel and door posts." He was to look for the blood and nothing else. You fail to accept Jesus Christ in

The Great Judgment.

His substitutionary work on the cross, and you are a doomed man.

“But,” you say, “what of a bad man who claims to accept Christ as Lord and Master?” I answer, his claims are positively false. That settles that question.

The Final—the Judgment.

Now we pass to the judgment of the great white throne, about which we want to speak most. This is the day of the last judgment. This is the judgment of rewards. This is the judgment when life will come up and play its part. This is the judgment when your overt sins will be dealt with. When we will be punished according to the works done in the body and will be rewarded for the works done in the body. When He gets ready to wind up this world He will call all the angels in heaven and hell. He will

The Great Judgment.

call for the sum total of your life. And you are going to be rewarded for the deeds done in the body.

When a man dies he simply ceases activity ; his life goes on until the world comes to an end. Science tells us that the noise of these great car wheels, the shrieks that come from ruined homes, the cry of men and women, that all these things, will be wafted onward, until this confusion of sound will blend in one glorious harmony. So the life began on this earth will never end until this world stops. The influence you put in motion here will never, never, never stop till the world ends. Do you think the work of George Muller has ceased ? Do you think he is dead ? You go to England and see those little children. See if Muller is dead. Do you think Moody is dead ? Life is indestructible. It never,

The Great Judgment.

never ends until the world stops. Here is a man who takes his money out of his pocket and educates and blesses many girls who become the mothers of children. Those children go into society and bless somebody else. And on and on that thing goes until the world stops. That young man that you take and sit down by and teach him his first game of cards may become a gambler, and then you would give anything to undo that act. But it is done. He will teach somebody else, and on and on until the end; you cannot stop that thing. Life is continuous. Every man has a chain in which he is the first link. A second link is added to number one, and a third to number two, and a fourth to number three, and on and on these links go as we influence men. You cannot destroy life. If this is not enough to make a man

The Great Judgment.

stop and think, I don't know what will be. God help us to take that thought now, and let us stop this life of sin.

Now, friends, just a few things about some of the

Characteristics of the Judgment.

This is the time of all others when you are to get justice, because Jesus Christ is to be judge. You know it is impossible to get justice here in this life. You know that society to-day is just as unjust as it can be. You know a young man, though he may live a life of impurity, may go and mingle in society, while the poor woman is turned outside in the cold. You know that is unjust. You know it is unjust to take the woman, guilty of the same sin you are, and put her low down, while you go about with a high head. Society

The Great Judgment.

knows that is unjust. I believe it is going to be that way until Jesus comes. But when we stand before the judgment God is going to measure us by His standard. You know a man can go and make promises, and cheat his creditors out of money, and put up a sign over his door in the name of his wife and go on in business. Some men don't mind putting on a woman's dress when it comes to aiding in fraud, and yet they say, "I am not hen-pecked." Justice! justice! will be the cry at the judgment.

There will come a time when the spotless Lamb of God will be the judge. We are going to stand there and look God in the face, and He will tell the world who it is that is in the wrong. We are going to stand before that judgment, and the world will know. It

The Great Judgment.

is not going to be long. My time in this world is short, and soon I am going to step off the stage of life, and the little institutions I have formed down here will live or die. God will arrange that.

This judgment is individual. We cannot hide behind our father; we cannot hide behind our church; we cannot hide behind the court; it is individual. The books are going to be opened, and every man will be judged according to the deeds done in the body.

The other day I stepped upon a pair of scales, and as soon as I did there was dropped out a card telling me the number of pounds I weighed, the date and the place I was weighed. Every step you take in this life is registered in God's book in heaven, and there it stays to meet us when this

The Great Judgment.

world stops. Our only escape from it is the blood of Jesus Christ.

I tell you another thing. This judgment means the separation of ties that have been so sweet on this earth. Last February I came near the end. The one thing that came with most terror was the separation from my loved ones and friends. I love my own family, and the older I get the tighter the tie binds me to both family and friends. I don't want to think of separation. When I go to leave my house and think of the little crowd I leave behind, it is a hard thing to do. I never had this thing take hold of me as it did when I stood by my mother's death-bed. I said good-bye to her. She gave me a "God bless you," and I went back to my home in another part of the State. The next day I got a telegram saying, "Mother is dead; come home."

The Great Judgment.

And through the coldest weather I ever traveled, I rode fourteen miles in a buggy. When I came in sight of the old cottage I felt that something had happened. Up to this time it had been something I had not realized. I could not, for the life of me, realize she was dead. I saw the friends standing in the yard and porch. And then when I went to the door my baby brother met me and put his arms around my neck, and, with tears running down his cheeks, said, "Mother is dead." It struck my heart with a thud I can never forget. I went then and looked down in my mother's dead face; I saw the lips I had just kissed, and saw the hands that had patted my head; and saw the eyes that had looked out through the window as I went down the street. I said, "Yes, the truest, sweetest, purest human be-

The Great Judgment.

ing that God ever graced this earth with is gone, gone, gone." I knelt down and tried to call her back, but "Gone, gone," rang in my heart again and again. The next two days there came over me the impressions of my childhood, "When mother dies I am going to take poison and jump into the grave with her." Nobody else felt that way, because she was not their mother. But thank God for the sweet hope! Oh, we will strike hands again, and walk the golden streets. I want to put my arms around her and sit down by the side of the river of life and bless her throughout all eternity for the good lessons she taught me. The Lord keep us from experiencing the sad separation at the judgment.

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